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and Annotations upon the
New - Testament, contrary to
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IN

Dr. Whitby's PARAPHRASE

ANNOTATIONS

UPON THE

NEW-TESTAMENT,

Contrary to Scripture, and the Re-
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L O N D O N,

Printed, and sold by *John Nutt* near *Stationers-Hall.*
MDCC VI.

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Printed, and sold by John Smith, near St. James's Church.
MDCCLVI

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*Some Passages in Dr. Whitby's
Paraphrase and Annotations
upon the New Testament, con-
trary to Scripture, &c.*

IT is a thing too frequent, to impute the Doctrine broach'd by any private Person, to the Church whereof he is a Member. Upon which account the Church of *England* hath sometimes been charged by some other Churches abroad with *Pelagianism* and *Socinianism*. And it is very usual for the Dissenters among us, to treat us at the same rate. I therefore thought it might be for the service of the Church of *England*, and for the undeceiving of those that might ignorantly run away with such an Opinion; to give some Instances, how possible it is, for a Member of that Church, tho' otherwise very able and knowing, to vent Opinions expressly contrary to the avowed Doctrine of it.

Dr. Whitby

Vol. II. p. 29.

Upon Rom. 5. 19. in his Account of Original Sin, asserts, That we all sinned in Adam, by becoming obnoxious to that Death, which was the Punishment of his Sin.

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His Paraphrase upon Ephes. 2. 3. runs thus : And were by nature (indeed, by Birth among Heathens, and in our natural Estate before Grace) the Children of Wrath ; where he puts a manifest difference betwixt Heathen Children, and Us before Baptism.

Annot. *ibid.*

Nature, he saith, is here put for customary Practice, and will not allow any Corruption of our Nature to be deriv'd to us Originally from Adam, by way of Propagation ; --- He saith, we are not Sons of the Curse by Nativity, but by our own evil Actions ; --- And denies, that wicked persons are stiled Sons of Death and of Perdition for Original Sin.

Dr. Whitby, in his Account of Original Sin, asserts, That we all sinned in Adam, by becoming obnoxious to that Death, which was the Punishment of his Sin.

E contra.

The Church of England defines Original Art. IX.
Sin, to be the Fault and Corruption of the
Nature of every Man; that naturally is en-
gendred, &c.

The Church, on the contrary, acknow- Exhort. at Baptism.
ledgeth, that all Men are conceived and born
in Sin; and puts no such difference betwixt
Heathens and others.

Original Sin, as above, is the Fault and Cor- Art. IX.
ruption of the Nature of every Man, that natu-
rally is engendred of the Offspring of Adam.---

For being by Nature born in sin, and the Children Catechism.
of Wrath. This so great and miserable a Hom. upon the Nativity.

Plague fell not only on Adam, but also on his
Posterity and Children; so that the whole Brood
of Adam's Flesh should sustain the self-same Fall
and Punishment, which their Forefather by
his Offence most justly had deserved. —

And a little after, — As in Adam all Men
universally Sinned, so in Adam all Men uni-
B versally

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Vol. II. p. 571

Upon Jam. 3. 9. *Therewith bless we God, even the Father, and therewith curse we Men, which are made (Gr. γελοῖται) after the similitude of God. Hence, saith the Dr. it appears that Man lost not the Image of God by the Fall; and thence 'tis probable, that it consists not primarily in Holiness, but in Dominion.*

Vol. II. p. 307.

Upon Ephes. 4. 24. *His Paraphrase runs thus: And that ye (may) put on the new Man, which after (the Image of God) is created in Righteousness and true Holiness. But then he notes, that the Old Man, which is corrupt according to the deceitful Lusts, signifies those evil Habits*

E contra

versally received the Reward of Sin — All Men universally in Adam were nothing else but a wicked and crooked Generation, rotten and corrupt Trees, &c. — nothing else but Children of Perdition, and Inheriters of Hell Fire.

The Church affirms, that Man was made altogether like unto God, in Righteousness and Holiness, in Wisdom, in Truth, — and that after his Fall, instead of the Image of God, he was now become the Image of the Devil — having in himself no one part of his former Purity and Cleanness ; but being altogether spotted and defiled, insomuch that now he seemed to be nothing else but a Lump of Sin : and therefore by the just Judgment of God was condemned to everlasting Death. *Hom. upon the Nativity.*

The Church applies all this to Infants, who are not capable of committing actual Sin, much less of practising evil Habits ; and prays, *Office for Baptism.*
O merciful God, grant that the Old Adam in this Child may be so buried, that the New Man may be raised up in him.

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Habits they so long practised in the state of Heathenism; and that the New Man signifies the Divine Life, that Life of Righteousness and Holiness, which Christianity requires.

Vol. II. p. 563 He denies that the Lust mentioned Jam. i.

14. is Sin, or that the Lustings and Desires thereof are Sin, but that the Consent to them only

Vol. II. p. 295 is Sin. And says, that Sin cannot owe its Original purely to that Nature, in which we were born, but only τῷ αὐτεξουσίῳ, i. e. To the Choice or Consent of the Will.

Vol. II. p. 243.

He disputes against that Notion of Faith, that it is an Application of Christ's Merits.—

He saith, *We do not once read in Scripture any Command to apply Christ's Merits,— That there is no promise made to any upon the Application of Christ's*

E contra.

The Church saith, the Apostle, doth confess that Concupiscence and Lust hath of it self the nature of Sin. The Apostle calls it *Evil Concupiscence*. — In the first part of the Sermon of the Misery of Man, where it breaks off *David's* Confession, Ps. 51. we read, He weighed rightly his Sins from the Original Root and Spring-Head, perceiving Inclinations, Provocations, Stirrings, Stingings, Buds, Branches, Dregs, Infections, Tastes, Feelings and Scents of them to continue in him still. Wherefore he saith, *Mark, and behold, I was conceived in sins*; He saith not Sin, but in the plural Number, Sins; forasmuch as out of one (as a Fountain) spring all the rest.

The Church describes the true and lively Faith to be a sure and constant Faith, not only that the Death of Christ is available for the redemption of all the World, for the remission of Sins, and reconciliation with God the Father,

Art. IX.

Col. 3. 5.

Hom. on the
Sacrament
Part 2d.

Dr. Whitby.

Christ's Merits, — It hath no Precept, Promise or Example in the Holy Scripture. — That to cast our selves upon Christ's Merits in apprehending, relying, or laying hold upon Christ for Salvation, is perfectly unscriptural: And not only so, but also false and dangerous Descriptions of true Faith; Which, he saith, consists only in a firm Perswasion, that he who suffered at Jerusalem, was Christ the Son of God: Or more largely, that Faith in our Lord Jesus Christ is a full Assent unto, or firm Perswasion of Mind concerning, the Truth of what is testified, revealed, or reported by God himself, or by Persons commissioned by him to reveal his will concerning our Lord Jesus Christ.

Note, According to this Definition, the Socinians, nay the Devils themselves, may be said to have the Christian Faith. The Devils believe, I think, that Christ is God, tho' they have no Promise, nor Ground that we know of, to rely upon him for Salvation. The Socinians profess to believe all that the Doctor here saith of Christian Faith; but because they do not believe Christ to be by nature God, therefore

E contra

ther, but also that he hath made upon his Cross a full, and sufficient Sacrifice for Thee, a perfect cleansing of *thy Sins*; so that thou acknowledgest no other Saviour, Redeemer, Mediatour, Advocate, Intercessor, but Christ only; and that Thou mayest say with the *Apostle*, that he loved Thee, and gave himself for Thee,—to make Christ *thine own*, and to apply his Merits unto thy self.

We must apprehend the Merits of Christ's Death and Passion by Faith,—nothing doubting but that Christ by his own Oblation, and once offering of himself upon the Cross, hath taken away our Sins, and hath restored us again unto God's Favour.

Hom. on Passion, Part 2.

The true, lively, and Christian Faith, is not only the common Belief of the Articles of our Faith, but it is also a true trust and Confidence of the Mercy of God thro' our Lord Jesus Christ.— For the very sure and lively Christian Faith is, not only to believe all things of God which are contained in the Holy Scriptures, but is also an earnest Trust and Confidence in God,—and that he will

Hom. of Faith, Part 1.

Dr. Whitby.

fore they do not trust in him by way of
affiance, as an almighty Saviour.

Vol. II. p. 244.

He saith, That in all the Scriptures of the New Testament there is not to be found one Exhortation to any Christian to believe in Christ, or to act Faith on Christ. And asks, what reason can be given, why Men, assisted by the Holy Ghost, never exhorted any Christian to believe? And a little after, — There needs no Exhortation to believe in Christ, but only to walk answerably to that Faith, i. e. the Faith he professed at his Baptism.

Vol. II. p. 23.

He saith, it is extreamly evident, that it is the very Act of Faith, and not the Object of it, viz. Christ's Righteousness, which was imputed to Abraham, and is imputed to us for Righteousness. — His believing God's power, and his reliance on it without any doubting, was the thing that was imputed

E contra.

be merciful unto us for his only Son's Sake.

----- This Faith is not without hope and trust in God.

Except the Gospel according to S. *John* be a Part of those Scriptures, for there we read *John* 14. 1. Ye believe in God (or as the Dr. *John* 14. 1.

had rather render it, believe in God) believe also in me. This our Saviour speaks to his Disciples ; but alas they were not called Christians, till some years after his Ascension.

And again, 1 *John* 3. 23. This is his Com- 1 *John* 3. 23. mandment that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us Commandment. But this verse is no part of those Scriptures ; for it is not to be found in the Dr's. Printed Text, and is the only verse, I think, omitted.

We be justify'd freely by Faith without works, *Hom. of Sal-
vation, Part 2* or that we be justified by Faith in Christ only, is not, that *this our own Act to believe in Christ, or this our Faith in Christ*, which is within us, doth justify us, and deserve our Justification unto us ; (for that were to count our-

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selves

Dr. Whitby

imputed to him for Righteousness. The Faith that shall be imputed to us for Justification, is not, saith the Apostle here, that which includeth the Performance of Sincere Obedience; nor only Faith in the Blood of Christ shed for the Remission of our sins, but Faith in him that raised up Jesus from the dead, that he will raise us also from the dead, and glorify us with him.

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E contra

selves to be justified by some Act or Vertue, that is within our selves.) — And therefore we must trust only in God's Mercy, and that Sacrifice, which our High Priest and Saviour Christ Jesus the Son of God once offered for us upon the Cross, to obtain thereby God's Grace and remission, as well of our Original Sin in Baptism, as of all actual Sin committed by us after our Baptism, if we truly repent, and turn unfeignedly to him again. — For as great, and as godly a Vertue as the lively Faith is, yet it putteth us from it self, and remitteth or appointeth us unto Christ, for *to have only by him Remission of our Sins, or Justification.* — And about the middle of the said Homily, — This, *viz.* the Doctrine of Justification by Faith, thus understood, whosoever denieth, is not to be accounted for a Christian Man, nor for a setter forth of Christ's Glory, but for an Adversary to Christ and his Gospel, and for a setter forth of Mens Vain-Glory.

All

Dr. Whitby.

Vol. II. p. 11.

He saith, *The Faith of the Moral Heathens is as to kind, the same with that which the Apostle so highly commends Heb. 11.* And affirms, *That St. Paul in that whole Chapter in which he speaks so much of the Faith of the Patriarchs, hath not the least Intimation of any Relation, that it had to the Death of the Messiah.*

Vol. I. p. 562.



Vol. II. p. 295

The Doctor saith, *We are the Sons of God by our own good Actions,*

These